

A S E R M O N,  
PREACHED AT BROAD OAK,

JUNE 28, 1696,

ON OCCASION OF THE DEATH OF

THE REV. PHILIP HENRY, M. A.

WHO FELL ASLEEP IN THE LORD, JUNE 24, 1696, IN THE 65TH YEAR OF HIS AGE.

BY HIS SON,

THE REV. MATTHEW HENRY, V. D. M.

HEBREWS xi. 4. LATTER PART.

*And by it he being dead yet speaketh.*

DEAD and yet speaketh, speaketh and yet dead! Is not this a paradox? We always took the grave for a land of silence; and they that are gone down to the congregations of the dead, are said to dwell in silence; *the dead praise not the Lord, neither any that go down into silence*, Psalm cxv. 17. And if praising God be silenced in the grave, every thing else should. It is fit there should be silence,—for there is no knowledge, nor wisdom, in the grave where we are going, Ecclesiastes ix. 10. And yet my text tells you of one being dead, and yet he speaketh. If you ask how can this be? The answer is ready in the text; faith, which makes other paradoxes plain and easy, makes this so; for by it, *by faith, he being dead yet speaketh*. Faith is a quickening grace, a speaking grace. Faith calls things that are not, as though they were, by fastening upon the word of the eternal God, which doth so. Romans iv. 17. The person spoken of is he who stands here in the *imprimis* of the Old-Testament worthies, that did and got such great things by faith: the first of God's witnesses called to appear to testify the excellency of the grace of faith. He was, for aught we know, the first man that died, the first that trod that darksome valley, the first begotten to the dead as Christ, the first begotten from the dead.\* He died a martyr. So early did martyr-

dom come into the world: the first that died died for his religion. That is, the man of whom it is here said,—that, *by faith he being dead yet speaketh*. That we may give the text its full extent of usefulness,—Let us apply it to Abel himself; to all the saints; to the martyrs; and, especially, to faithful ministers; and, particularly, to him, whom the Lord hath taken from our head this day.

1. Let us apply it to Abel himself; *he being dead yet speaketh*. The margin reads it, *he being dead is yet spoken of*; and then it is but a particular application of that to him, which is said, in general, of all the Old-Testament saints,—that by faith they *obtained a good report*. Dead men used to be forgotten, and being out of sight are out of mind, Psal. xxxi. 12. but faith reasons from this in death. Abel, though long since dead, yet is spoken of. Our Lord Jesus spoke of him when he dated the great era of martyrdom from the blood of righteous Abel. Matt. xxiii. 35. And it was no small honour to be spoken of by him who was the fountain of honour, to whom all judgment is committed, and from whom the decisive sentence will be received. He is yet spoken of by the universal church; for wherever this scripture is read, there shall this be told for a memorial of Abel, that, by faith, he offered unto God a more excellent sacrifice than Cain; and for it, indeed, lost his life, but by it obtained witness that he was righteous, God testifying of his gifts. Thus is the name of Abel made known and perpetuated as the

\* The first who went to the grave, went to heaven. God would not let the devil have the first fruits. Those were to be God's.

P. Henry. from Matthew Henry's MS.

days of heaven.—*Being dead he yet speaketh.* So we read, and so the generality of interpreters take it; he speaketh against his brother Cain: so some would make it parallel with that, Genesis iv. 10. *The voice of thy brother's blood cries.* The cry of blood, innocent and righteous blood, is very loud, it reaches the ears of that God to whom vengeance belongeth, to whom the life and death of his saints is precious, and who will not suffer a drop of their blood to be spilt, but upon a valuable consideration. *Being dead he yet speaketh.*—The dying words of Zechariah were, 2 Chronicles xxiv. 22. *The Lord look down upon it and require it;*—and the cry of the souls under the altar was, Revelations vi. 10. *How long, O Lord, holy and true.* Thus he yet speaketh. The cry of blood is a continual cry, and will not cease till the Lord cometh to make inquisition for it at the great day, and to complete the recompence for the controversy of Sion. Abel's blood yet crieth against all that have gone in the way of Cain, as persecutors. Abel, as the foreman of that great inquest of suffering saints, speaks to you all, to convict the bloody generation that have eaten God's people as they eat bread. Or, he speaketh to us. There are many excellent lessons that are taught us by the life and death of Abel. He speaketh for our instruction and consolation. Scripture stories speak a great deal, and particularly this concerning Abel, who, being dead in the beginning of the world, yet speaketh, *for our learning, upon whom the ends of the world are come,* 1 Corinthians x. 14.—*that we, through patience and comfort of the Scriptures, might have hope,* Romans xv. 4.

2. Apply it to other martyrs, who being dead for the testimony of Jesus Christ, and for their constant adherence to the word of his patience, do yet speak for the comfort and encouragement of those that follow after them, in that narrow, afflictive way, which tends to life. What is here said of Abel, who led the van, may be said of all the rest, even of those that bring up the rear in that noble army of martyrs, who, *being dead, yet speak;*—speak to us, who are exhorted to follow them, and take them for our example. The martyrs of Jesus speak to us that the truths of God are precious and valuable things, and worth suffering for; and that there is a reality in future unseen things; for the prospect of them hath administered solid comfort to them when they have been *pressed above measure.* They tell us that Christ is a good Master, and his cause a good cause; and that, as *affliction for Christ hath abounded, consolation from him hath much more abounded.* The gospel of Christ being thus handed down to us, *sealed with the blood of the martyrs,* hath been, upon that account, so much the more cheerfully embraced. How many were *baptized for the*

*dead,* 1 Corinthians xv. 29. that is, took upon them the profession of the Christian faith for the sake of the dead martyrs,<sup>b</sup> and upon the inducement of their patience and constancy in suffering for the truth. If there be no resurrection from the dead, nor a future state, that argument, which hath been cogent with so many, falls to the ground, and deceives them. This is the sense that a late learned interpreter gives of that difficult scripture. It were easy to give instances out of church history of those that were converted to the faith of Christ by the death of the martyrs; and the things which happened to them, though hard things, fell out to the furtherance of the gospel. Hence the *blood of the martyrs* became the *seed of the church;* and they *overcame the old serpent by not loving their lives unto the death, in defence of the word of their testimony.* *Being dead, they speak* to others, to expect sufferings, and yet not to fear them; to count upon them; to count them but *light,* and *for a moment.* For our own parts, we *have not yet resisted unto blood;* but, if we should live to see such a day, when he could not buy the truth at any cheaper rate, than the laying down of that, for which a man would part with skin for skin, that is, his life; if it ever should come to this dilemma, that we must either die for Christ, or deny him, (as who knows what event may be in the womb of time?—*let not him that girdeth on the harness boast as he that puts it off,*) then let us hear what the martyrs, *being dead, yet speak,* and take encouragement from them to choose affliction rather than iniquity; the greatest sufferings, rather than the least sin; for *this yet speaks,* and it is a *faithful saying,*—*If we suffer with Christ, we shall reign with him,* 2 Timothy ii. 11, 12. And, though we be losers for Christ, we shall not, we cannot, be losers *by* him in the end. Cruel persecutors sometimes, for politic ends, even then, when they thirst after the blood of the saints, think it enough to silence them, and not kill them. It was the course Julian,<sup>c</sup> the Apostate, took for the extirpating of Christianity; and the martyrs that were put to death in Queen Mary's days, in England, were forbid to speak to the people when they died. Nothing tormented the world more than their witness-speaking. But, let them do their worst, they may kill, but they cannot silence them; they may stop their breath, but they cannot stop their mouths; for, *being dead, they yet speak* to the confusion of their adversaries.

3. Apply it to *all saints;*—*Being dead, they yet speak.* The death of the saints is a very usual and common dispensation of Providence;—*The godly man ceaseth, the faithful fail, and the merciful are taken away.* Such providences as these have a loud voice, which crieth in the city to the survivors. The death of the saints speaketh the evil of sin, the remainder of which is in the best. It is owing to

<sup>b</sup> See the works of the learned Joshua Bingham, vol. 1. p. 478. fol. 1726.

<sup>c</sup> A Roman emperor, born November 6, A. D. 331. Ob. 363. Mr. Chalmers's Biographical Dictionary. v. 19. p. 181, &c.

that they die; for *the body is dead because of sin*. It speaks the vanity of life, and the delights and enjoyments of it; for, if the favourites of heaven are dying daily, and going out of the world, it is a sign the things of the world are not the best things, else those whom God loves best would not be taken soonest from them. It speaks, that all things come alike to all, and that *one event happeneth to the righteous and the wicked*, so that none knows love or hatred by all that is before him in this world. But he that would know it must look before him into the other world. For, it is true of mankind abstractedly, from the destruction of saints and sinners, *one dies in his full strength, and another in the bitterness of his soul*. It speaks to us, that,—*whatsoever our hand findeth to do, we should be doing it with all our might; and to work the work of him that sent us while it is day, because the night cometh wherein no man can work*. Being dead, they speak to us what a cordial an interest in Christ is in a dying hour; and, therefore, death being found by them to be not the king of terrors, but one of the best friends they had next to Jesus Christ; the period of all their misery, and their passage to eternal glory; we cannot but wish to *die the death of the righteous, and to have our last end* (or, as some read it, “our future state”) *like his*. And what greater inducement can there be than this, to live the life of the righteous, and to have our present state and way like his? If the saints die, then there is no discharge in that war; and it is not the stroke, but the *sting*, of death, from which righteousness delivers. And if, sometimes, they have *bands in their death*, they speak to us to prepare for the like; for, if this be done to the *green tree*, what may the *dry* expect? Lay your ears, this day, to the coffins and graves of departed saints, who, though they do not pray for us, yet preach to us, in the words of Christ, Matthew xxiv. 44.—*Be ye, therefore, also ready*. They are gone, and we are going; their glass is run out, and ours is running; and, therefore, it concerns us to be always on our watch, with *our loins girt, and our lamps burning*; that, if at *midnight the cry should be made, Behold, the Bridegroom cometh, go ye forth to meet him*,—we may not have oil to buy when we should burn it; nor, with Saul, be hid among the stuff of this world, when we are sent for to enter upon the kingdom.

4. Let me apply it to the faithful ministers that have spoken unto us the word of God. They are God's spokesmen in the world; the *watchmen set upon your walls*, which are not to keep silence. But *we have this treasure in earthen vessels*, which are soon broken. What becomes of the treasure then? Why, the treasure is God's, and shall not be lost; the word shall be spoken though the minister be silent in the dust, for it endures for ever. Nay, *out of the eater comes forth meat*; for ministers, being dead, yet *speak*. Particularly, let me apply it to

your minister, (or, rather, Christ's, for you,) whom God hath now, by a sad and sudden stroke, removed from you, after he hath long been speaking to you the word of God. You see, I hasten to what I principally intended, and you will not wonder why my thoughts, at this time, could not fasten upon any other subject, for, I am sure, yours cannot; and, to have spoken of any thing else to-day, would be a jar in the harmony of sorrow, wherein you and I are concerned. I confess, it may seem incongruous, that I, who stood in so near a relationship to him, should stand here to speak of him; and, truly, if his worth and honour were a matter of doubtful disputation, and were only to be found by secret search, it would seem so to me too. Were I to seek for his glory, it would look too much like seeking my own. But the matter is not so; we need not dig for it. He was one that had a *good report of all men*, yea, and of the truth itself; and, therefore, none can blame me, if I also bear record, since all of you, in this assembly, can bear witness that my record is true. Why should not I cast my mite into a common treasury? Nay, the general duty required in the fifth commandment, I think, obligeth me to take this opportunity of doing him honour at his death. I am sure I have as much reason for it, if I might speak the deep impressions of my own soul, as ever any son had. Those that have any sense of justice and gratitude, cannot but honour and respect a *father* that has been the instrument of their *being*; especially, if a kind and loving one;—cannot but respect a *tutor*, that has been the instrument of their learning; especially, if a skilful and faithful one;—cannot but respect a *minister* that hath been a spiritual father, that hath been the instrument of their regeneration; especially, if continuing a tender and faithful overseer. Now, if any one of these three relations challenge such a profound regard, what may justly be expected when these meet in one and the same person? Surely, I ought to reckon such a one worthy of double, nay, treble honour. The French have a proverb to this purpose, which I have many a time thought of with application to him;—“To father, teacher, and God All-sufficient, none can render equivalent.” But, I must remember, I am preaching, not *before* you, but *to* you, and must therefore speak that which is profitable for you, and may be profitable to you, rather than that which may give vent to my own passions. Many a time he hath spoken to you in this place the things pertaining to the kingdom of God,—and now he is gone. The doleful accent of your sorrow is,—“Alas, we shall never hear good Mr. Henry more!” Yea, I am here to tell you, (Is it not good news to you?) that you may hear him again. He is dead, but not speechless; *being dead he yet speaketh*. What would you give to hear him preaching in this pulpit this Lord's

day, whom you had here but the *last*, teaching you to *add to faith virtue*, (which was his last subject, 2 Peter i. 5.) and to hear again those gracious words which proceeded out of his mouth? Why, my brethren, *by faith*, you may yet hear him. Faith, acting upon what you have heard from him, and upon the word of God compared with the providence of the day; for, by it, *he, being dead*, that is, notwithstanding his death; nay, *he being dead*, that is, by his death, *yet speaketh*. Now, to take in what I design, the products of a few broken thoughts, I shall observe both the readings of the text, which were hinted at before, with application to him.

I. *He, being dead*, is yet *spoken of*.

II. *He, being dead*, yet *speaketh*.

You see, the preacher of so many sermons among you must be the subject of this, so that it is to *him* that your serious attention is required.

I. *He, being dead*, is yet *spoken of*.

1. I shall hint at this as his *honour*;—that, as many eyes were fastened upon him while he lived, (*a city upon a hill cannot be hid*,) so many tongues do and will speak of him in this country, and neighbourhood, now he is gone, and shall be seen no more. All that knew him, knew very well, that he was as far from seeking, or affecting, honour among men, as any could be. Humility was his master-grace, and that which he was most eminent for. Honour is like the shadow, that, as it flies from those that follow it,—follows those that fly from it. And, in the honour which his friends and neighbours have done him at his death, and the honourable testimonies which are given to him by all sorts of persons, I cannot but read the fulfilling of that scripture,—*Before honour is humility*.<sup>4</sup> A great name, like the names of the great ones of the earth, is usually very much withered by death. We read of those that bear their shame when they go down into the pit, though they were the terror of the mighty in the *land of the living*. Ezekiel xxxii. 25. But a good name is out of the reach of death; is not buried in the grave, but rather grows up from it. It is not for nothing that Solomon hath joined, that,—*A good name is better than precious ointment*,—*with the day of one's death*, which, upon that account, among many others, is *better than the day of one's birth*,—it completeth the character of those that finish well. The sun may be a great part of the day under a cloud, and yet is the sun still; and, perhaps, his reflected rays in the evening, after he is set, may be more illustrious than any of all the day before. It is so with humble souls, whom honour shall uphold. God hath said it, and no word of his shall fall to the ground,—*Them that honour me I will honour*. And who can conceive what *shall be done to the man whom the King of kings delighteth*

*to honour*? Commonly, that man is *Mordecai*, who least expects; not a *Haman*, who thinks, whom should it be but himself. Those that honour God by self-denial, and self-abasement, God will honour with that good report which *the elders obtained*, though the other promises they received not. Hebrews xi. 30.

2. I shall speak more largely to it *as your duty*. If God will honour those that honour him, it becomes us to be *workers together with him*, and to concur with his design herein. It is made one part of the character of the citizens of Zion, that he honoureth them that fear the Lord, not only while they live, but when they die. Why did the King of Babylon pay the respect of an embassy to Hezekiah upon the occasion of *his recovery*, and the wonder done in the land thereupon, but, perhaps, because the sun, which was the god the Babylonians worshipped, did him the honour to go back so many degrees for a sign to him? And shall not we, then, honour those whom our God honours; and confess them before men, whom Christ will confess before angels? That promise to the righteous,—That they *shall be had in everlasting remembrance*, doubtless speaks duty to those that survive. Take it as speaking your duty to the memory of your translated minister; and not to him *only*, (though to him especially, I shall take leave, at this time, to apply it,) but to all other faithful ministers and Christians whom we have known, that are gone before to glory; though not all of one mind, or all of your mind in little matters. Let the memories of all those be precious, whether conformists or nonconformists, in whom you have seen any thing of Christ; for, in every nation, *he that feareth God, and worketh righteousness, is accepted of him*, and should be so of us. While your faithful minister was with you, you know what a monitor he was to you, and a remembrancer at the throne of grace—for you. I refer to that expression, Isaiah lxii. 6, 7. He did not, he could not, forget you, any more than a woman can forget her sucking child. It will therefore be ungrateful if you forget him now he is gone. There are four things which I would particularly recommend to you as profitable to be often spoken of concerning him:—

(1.) Speak of his preaching. What that was is manifest before God and your own consciences. Though he was often driven into corners, he never sought them, nor needed them. Now he is gone, you should *give the more earnest heed to the things you have heard from him*, and not *let them slip*. Speak often of the excellent subjects he preached upon; the choice and method, of which he had a peculiar facility in above any minister I ever knew. Very successful he was in seeking to find out *acceptable words*, which I hope have been as goads to

<sup>4</sup> An humble spirit inclines and enables a person to have low and mean thoughts of himself, and to carry it accordingly, both

towards God and man. Mr. Henry. Mrs. Savage's Diary. Orig. MS.  
• See Mr. Baxter's Penitent's Confession, pp. 87, 88. 4to. 1691.

quicken you, and are, and will be, *as nails fastened in a sure place*, (not to be dropt, or drawn out,) by the hand of him who is *the great Master of assemblies*. Of all the subjects he has preached on in these last days of liberty, there was none that affected and filled him more than that concerning Christ, what he is made of God to true believers, in fourteen personal relations, and forty real benefits.<sup>f</sup> His heart was upon these things, and in them he was in his element; and those that heard him could not but *take knowledge of him that he had been with Jesus*. I know many of you wish that they were printed. Do you then print them upon the tables of your hearts, and that will do you more good than if they were *graven with an iron pen, and laid in the rock for ever*. Many other profitable subjects he handled; and you cannot forget how he endeavoured, in the order of them, as well as in the manner of his treating them, and his repetition-sermons at the close of them, that, after his decease, you might have these things always in remembrance, 1 Peter i. 15. Let us not, therefore, receive the grace of God, therein, in vain. Now, one good way to preserve in your memory what you have heard, is to be frequently speaking of it. Let it be known by your pious and good discourse, that you were the hearers of such a minister, whose sayings you have treasured up; and bring out of that treasury, *things new and old*. My advice, therefore, to you is,—that you make much of what you have heard, because you are never likely to have more. Speak of his expositions on the Scripture, which were so very pleasant and edifying, and are easiest remembered, because they attend the text so closely. Speak of what you have heard from him in the catechizing of children. The strongest of you may have occasion for the *milk* that was provided for *babes*. Many of you have a good deal of his preaching in writing, that may be of great use to you in remembering what you have heard, and received, and learned; and, if it be preserved, and used as it might be, it may be written for the generations to come, *that the people that may be created may, for it, praise the Lord*.

(2.) Speak of his pattern. It hath been said by many, that his life was a continued sermon; and, sure, it was both the explication, confirmation, and application, of his doctrine. Christianity, in the power and reality of it, was exemplified in his whole conversation. Those that conversed with him, (and it was no hard matter to do that, so easy he was of access,) could not but see the Spirit and grace of

God in him, which, wherever it is, *like the ointment of the right hand, betrayeth itself*. It may not be so proper in me to instance, in every particular, what you have both heard and seen from him, and those did not contradict each other. How exemplary was he in his *family*! An instance, I think, scarcely to be paralleled for constancy in all the parts of family worship. He was one who made that, as all other branches of religion, *his business*; and he was *not slothful* in it. How exemplary in his carriage to all men; and how much under the influence of that *meek and quiet spirit, which is, in the sight of God, of great price*! Many of you have had occasion, one time or other, for personal converse with him, and cannot but have observed many things well worth your imitation. He being dead, let these things be spoken of. Let him be mentioned among the cloud of witnesses with which you are encompassed about, that you may be quickened, and directed to *run with patience the race which is set before you*. This is the best way to remember our guides; to follow their faith, *considering the end of their conversation*,—that is, how well they finished, Hebrews xiii. 17. When he hath sometime been solicited to have his picture drawn, he would say,—“No; a minister’s best picture is drawn in the hearts of his people.” So a minister’s best monument is in the hearts of his people. There let each of us erect a monument of love for him, and it will furnish us,—as the historian<sup>g</sup> saith the monument of David did those who opened it long after,—with a rich and valuable treasure, if we follow him *as he followed Christ*.

(3.) Speak of his profitableness, through grace, to you.

In other things, he used to say,—Let every man speak as he finds. When your deceased minister is to be spoken of, speak as you have found him; that is, as God hath made him to you; for that saying, he so often used, is applicable to himself;—“Every creature is that to us, and no more, that God makes it to be.” So he was but the *earthen vessel, the excellency of the power was God’s*. By the grace of God he was to you what he was;<sup>h</sup> and, as such, we should speak of him. To speak feelingly, and experimentally, is the surest way to preserve and promote the advantage we have had by him. There are some, nay, many, of you, to whom he was a spiritual father. Though you have many instructors in Christ, yet have you not had many fathers, for he hath *begotten you again through the gospel*. 1 Corinthians iv. 15. And it follows, verse 16. *Wherefore,*

<sup>f</sup> See the Memoirs of Mrs. Savage, p. 59. *ut supra*.  
That Christ may dwell in your hearts by faith. Thus expressed in a verse by my dear father, who is now in that full enjoyment:—  
Blest Guest, dwell thou awhile on earth with me;  
And let me dwell for ever, in heav’n, with Thee!  
Mrs. Savage’s Diary. Orig MS.

<sup>g</sup> Josephus. See the Antiquities of the Jews, book vii. c. 15. 3.

<sup>h</sup> See 1 Cor. xv. 10. It was the rule of Bonaventure, whom the Romanists honour for a saint,—*Hoc piarum mentium est, &c.* This is the part of pious souls, to ascribe nothing to themselves, all to the grace of God. Bishop Hall. Works, *ut supra*, v. 5. p. 303.

*be ye followers of me.* Not that he was the author and giver of your grace. No; it is the Spirit's prerogative to be so. What are Paul and Apollos, but ministers by whom ye believed? 1 Corinthians iii. 5. But, though he was only the instrument of your grace, the shaft in the hand of the Lord, the minister by whom ye believed, yet God having honoured him, in making him so, you ought to honour him, by a grateful remembrance, as your spiritual father. And, if he could witness the bowels of a father, surely you ought to witness the respect of children towards him, and his memory. Remember how your hearts were opened by the key of David in his hand; how the strong holds were brought down by the spiritual weapons of his warfare; and the powers of darkness vanquished and subdued by the sword of the Lord and of Gideon. Speak of the way he took in dealing with souls, not to terrify with thunder-claps from Mount Sinai, but to allure, and invite, in a still and small voice from Mount Sion; reckoning that the most kindly work upon the soul, which is the product of gospel grace, and redeeming love, revealed there. Others of you have found him a spiritual nurse, and a very skilful, careful, tender one, who had learned of the great Shepherd of the sheep to gather the lambs in his arms, and carry them in his bosom. He hath fed you with milk, and with strong meat too, as you were able to bear it. Others of you have found him a faithful reprove, when at any time you had done amiss. Though it was much his temper not to make himself uneasy to any body, yet that did not hinder him from the discharge of his duty, in the rebukes of love, when there was occasion. You know how well he had learned to restore with the spirit of meekness, Galatians vi. 1.—to set in joint again,—so he used to observe the import of the word to be; alluding to surgeons setting broken bones, in which you have heard him say,—“There is need of the eagle's eye, the lion's heart, and the lady's hand;” that is, prudence, courage, and tenderness; and his practice was according to this spiritual operation. Others of you have found him a comforter in your sorrows, and a helper of your joys. Perhaps you have come to him labouring under doubts and fears; cast down, and disquieted; walking in darkness, and having no light; and have found his tongue so much *the tongue of the learned*, speak-

l “I am the more large and pressing upon this head, because I have been sometimes greatly delighted (I hope edified) in hearing the old disciples of Jesus Christ tell of their ministers that were dead before I was born, to hear them tell of their texts, and sermons, and sayings, the good counsels they gave them, the instructions and comforts they ministered unto them, and what they got while they sat under their shadow; (for commonly, the first impressions of the word in young converts, are the most lasting;) and of what use it hath been to them many a time since, one such spiritual receipt, with a *probatum est* annexed to it by one that speaks from experience, may do more good than twenty in a book. Thus you may be instrumental to comfort others, and to edify them with the same thing by which you yourselves have been

ing a word in season to weary souls, that you have gone from him comforted and refreshed, and *your countenance hath been no more sad.* Well; he, being dead, let him, for this, be spoken of; and your former comforts, thus brought to remembrance, may be present cordials and support to you.<sup>l</sup>

(4.) Speak of the providences of God that were concerning him. If it be our duty to look not at our own things only, but at the things of others also, then, of theirs especially, who are *set over us in the Lord.* He often spoke of the comfortable events of Providence concerning him, with a thankful sense of the goodness of God to him in them, that others might join with him in his thanksgiving. You would do well to remember them now he is gone, that your praises may be continued, and even pass unmixed with your sorrows. Let it be still spoken of; for, it hath been many a time that his habitation was blessed. The adversary might suggest, with the same envious grudging as he did of *holy Job*;—Hast thou not made an hedge about him, and about his house, and about all that he hath round about? Thou hast blessed the works of his hands, and his substance is increased in the land. It was often observed, that all that he had, and all that he put his hand to, remarkably prospered, and that *the dew lay all night upon his branch.* Let this, now he is dead, be spoken of as the fulfilling of that scripture, Matthew vi. 33.—*Seek ye first the kingdom of God, and the righteousness thereof, and then all these things shall be added unto you,*—as far as is for God's glory, and your own real good. *Godliness hath the promise of the life that now is,* and many times the performance of it,—if not in kind, yet in kindness. It was a maxim, which, among many that I remember, (and I fear many more that I have forgot,) as the result of his comparing his own experience with the word of God, that,—“When we are doing God's work, we may let him alone to do ours; and, while we mind our duty, we may comfortably trust God with our safety and success.” I confess, as to this, God dealt better with him than with many others of his faithful ministers. By this consideration alone no certain rules can be taken by which to judge of the divine favours;<sup>k</sup> but when, at any time, God is pleased to crown remarkable piety<sup>l</sup> with remarkable prosperity in the world, we are not to pass by such

comforted and edified under his ministry. And you will never have the less oil for ministering to others; nay, to him that hath, and thus useth what he hath, and what he hath had, more shall be given;—he that trades with five talents, makes them ten.” Mrs. Savage's Transcript of the Sermon. Orig. MS.

k The hypocrite builds his hope upon such a thing as outward prosperity. I prosper in this world, therefore I shall be happy in the other world; as if a beggar should say,—Because such an one gave me a farthing, he will make me his heir. See Eccl. ix. 1. P. Henry, from Matthew Henry's MS.

l For my own part, I can truly say, whenever I have set myself to form an idea of the primitive apostolic spirit, from what has appeared of it in the good men of our own age, none ever more

a dispensation of providence unregarded. *Whoso is wise, and observeth these things, may, from thence, understand the loving-kindness of the Lord; and infer,—Behold, thus shall the man be blessed that feareth the Lord.* Surely, in him, that scripture was remarkably fulfilled, Psalm xxxvii. 11.—*The meek shall inherit the earth.* His prosperity was likewise an instance of that truth;—That, doing good with an estate, is the only way to have the comfort of it; and there is that *scattereth* in bounty and usefulness, and yet *increaseth*. That good bond which we have under the hand and seal of the God of truth, still remains in full force, power, and virtue, and is not subject to any defeazance;—That *he who giveth to the poor, lendeth to the Lord, and that which is given he will pay him again* with interest and rich advantage.<sup>m</sup> This scripture you have seen fulfilled in him, as in many others, who have dispersed and given to the poor. What good he did with that which the Lord had given him, notwithstanding his great humility in it, and care that his *left hand* should not know what his *right hand* did, you all know something of. I appeal to the poor concerning it, whose loins have blessed him, and whose hearts have blessed God for him. In this, according to the rule he was wont to give to others, he made his own hands his executors. And, when you speak of the providence of God concerning him, do not forget that measure of health and strength, that God graciously gave him, to go through such a great deal of work, at home and abroad, on sabbath days and week days, with so much vigour and constancy, to the sixty-fifth year of his age; and, even then, his *bow abiding in strength*, and renewed in his hands. This was *the Lord's doing*, and much beyond what all expected who knew the weakness of his body, and the liveliness of his spirit, at his first setting out. Nor will you forget the last scene of providence concerning him, (you all think now you will never forget it,)—his removal from you. Among other things, let him be spoken of as one whom *his Lord, when he came, found so doing*; who took a very short step from the pulpit to the throne; and was ravished out of your embraces, or ever you were aware. Speak of this to one another, not merely as a matter of talk, but as the *Lord's controversy* with you, which you are concerned to hear, and lay to heart. I doubt not, but you are all sensible now of the loss you sustain, as Israel was when Aaron was dead. Let

readily occurred to my thoughts, than *Mr. Philip Henry* and *Mr. William Bagshawe*. *Mr. Tong's Prefatory Letter to the Life and Character of Mr. William Bagshawe*, by J. Ashe, 12mo. 1704.

<sup>m</sup> I verily believe we all fare the better, even in this world, for my dear father's charity to the poor. It appears by some of his papers of accounts, that, out of his small income, he gave, in money, fifteen pounds in one year, besides all that were relieved at his door;—*he devised liberal things*. *Mrs. Savage's Diary*, 1732, Sept. 18. Orig. MS.

<sup>n</sup> By the Rev. James Owen.

not the sense wear off, but continue,—that the remaining impressions of this providence, and your frequent tender expressions, may appear to be deep and sincere; and that it may be said of you, as the Jews said of Christ,—*Behold, how he loved him!* You know how free he was of his pains among you; and his ministry was not chargeable to any, but all the pay he desired for his labours was, your spiritual profit by them. In gratitude for which you are the more obliged to remember, and continue the payment, now he is gone; keeping in remembrance the truths he taught you, and the copies he set you, that, as was said in the morning,<sup>n</sup> that,—“while religion lives among you, the name of that blessed man, that is now in glory, may flourish with you.”<sup>o</sup> And, when I say, you must speak of your minister, who is dead, your doing it to *his honour* is the least that I intended. No; let him be spoken of,—

1. To the *glory of God*, whose instrument he was. I bespeak not a grain of that incense to be burned to his honour, which ought to be offered at God's altar. God forbid I should; for what is Paul, and what is Apollos?—(earthen vessels, while they live, and broken pitchers when they are dead;);—but what God is pleased to make them unto us. Do as Paul did, 1 Thessalonians i. 2. 3. that thanked his God upon every remembrance of his friends. Let not your praise terminate in your minister, but pass through him to the Lord Christ, in whose right hand he was so long a bright and shining star.

2. With application to yourselves, and for your own spiritual benefit and edification. For in all our discourse, we must study that by which we may edify one another. So speak of your minister as to increase one another's good affections, and confirm each other's resolutions for Christ and holiness; and thus you may find *meat* in the *eater*, and *sweetness* in the *strong*; the life of gospel grace by the death of gospel ministers.

I have but one hint more under this head, and it is this particular remark;—Since he came into the country, now almost forty-three years ago, you know that two places have had the benefit of his labours. The former enjoyed it about eight or nine years; and what a burning and shining light he was in that parish, we, that are young, have heard with our ears, and those of you, that are elder, do know, and remember. And yet, though he was so eminent an instrument of good there, within a few years after

<sup>o</sup> “Thus I have suggested to you some things which you should be frequently speaking of him, and, I am conscious to myself, that, could he have foreseen I should have spoken thus much in his praise, such was his great humility and self-denial, that he would rather have prohibited it than have taken any pleasure in it, but I thought myself obliged to it; and, I remember, that, when our Lord Jesus said to those that he cured,—*See thou tell no man*, and they went and *told every body*, they were not reproved for it; because as Christ, in his humility, gave them that order, so it was in their *good will* that they went counter to it.” *Mrs. Savage's Transcript of the Sermon*. Orig. MS.

his removal from thence, he was, in a manner, forgotten. Those few that were his *joy and crown* were removed by death, and, as he himself observed, a new generation soon sprung up which *knew not Joseph*. You have had the happiness of his ministry above three times as long; but, if it be so soon forgotten here, and the fruits so soon withered, I doubt not you will have a sad account to give another day. But I have a great deal of reason to hope better things of you, my brethren, and you will never forget what you went into the *wilderness to see*.

II. He, *being dead, yet speaketh*; that is, as some understand it, he yet *liveth*, and they think there is no more than that in it; that Abel, not only by faith, obtained witness that he was righteous, but by it, also, *being dead, obtained eternal life*. Cain killed his body, but he yet speaketh the praise of the Lord in heaven, with the blessed angels, those glorious *morning stars, which sang together*. We are told, Revelations vi. 9, 10. what was not only said, but *cried*, with a loud voice, by the saints under the altar, the souls which are slain; by which it is witnessed, that they live. Your deceased minister, being dead, yet liveth. If it be asked of *your fathers, where are they?* Blessed be God, we know where they are,—not lost, but gone before to glory. They are where the great Shepherd of the sheep is. They are no longer in our assemblies; they are where they longed to be, and where we, through grace, hope to be with them shortly. For, he that was our father's God, *is not the God of the dead, but the living*; and they live to him, and with him. But I shall take it more particularly. There are some that he, being dead, speaketh *against*. There are others, nay, all, that he, being dead, yet speaketh *to*. Surely, you will hearken; if not to *Moses and the prophets*, yet, when one speaketh to you *from the dead*.

1. Is it not a surprise to you, to hear that there are some that he, being dead, yet speaketh *against*? I will tell you, in short;—all those which sat under his ministry in their impenitency and unbelief; all who attended on his plain and powerful preaching, from time to time, with unconverted, unsanctified hearts; all the hypocrites of this congregation, who

keep up secret haunts of sin under the cloak of a visible profession, and deny the power of godliness while they pride themselves in the form of it;<sup>p</sup> that have a name to live while they are dead in trespasses and sins; (and we have reason to fear there are such with you, even with you; it would be the happiest society on this side heaven if there were not;) *these* are they, he, being dead, yet *speaketh against*. Fair warning he gave, from the word of God, to every careless soul, and followed it with *precept upon precept, line upon line*. How often hath he called upon you to leave your sins, and turn to God, and close with Christ; and how did he order his cause before you, and choose out words to reason with you!<sup>q</sup> He hath set before you *life and death; good and evil; the blessing and the curse*. And many a time hath he told you, if you did not return and repent, after such warning, he had *delivered his soul, and your blood would be upon your own head*. And, perhaps, your hearts have, with Felix, trembled under such reasonings as these. Whether you think it, or not, your minister is gone to give up his account, not only of himself,—that, no doubt, he hath done with joy,—but of you too. It is said, Luke xiv. 21.—that servant, who had been sent to invite to the marriage, came and showed his Lord how he had sped in his invitation. Your minister was wont to ask you, sometimes, when he was sincerely putting to you the grand case of your eternal salvation, and earnestly pressing you to consent to the gospel offer,—what answer he should return to him that sent him? What answer you gave him you best know; but he is now gone to give up his accounts, and to make his presentments at the great tribunal, before which we must all appear shortly. Nay, let me tell you, further, he will not only be a witness against you, but he will be an assistant with Christ in the judgment, to assent and subscribe to the sentence, which, at that day, will be passed upon you; for thus the saints will judge the world, 1 Corinthians vi. 2. especially ministers, Luke xxii. 30. Though, while he was with you, he loved you well, and earnestly desired your welfare, yet, if you perish in impenitency, the day is coming

<sup>p</sup> "We must not be hypocrites, nor do any thing we do in hypocrisy. Even *disciples* must beware of this. It is the cry of the world against us, that we are such, but let us *approve ourselves to God*, that we may *not*, and then no matter. We must not have a *form of godliness without the power*. Nor a *name to live* without being *alive indeed*. We must not do what we do to be *seen of men*. We must not draw near to God *with our mouths, when our hearts are far from him*. We must not *make clean the outside, and be careless what is within*. We must not look one way, and row another,\* as Jehu did. Suspect this evil, search for it; watch and pray against it. Contrary to all this is sincerity and truth. They differ like shadow and substance,—like the *picture* of a man, and a *man*." P. Henry. Orig. MS.

<sup>q</sup> Consider, he would say, the *worth of the soul*, Matt. xvi. 26.—

\* "All Christians looke to heaven; indeed, wee are all for the earth; this taketh up our thoughts and affections, that wee are like boat-men, that looke one way, but row another." Bayne's Christian Letters, p. 272. ut supra.

its original, Gen. ii. 7.—its operations, its duration, immortal;—its nature, spiritual. Consider how God the Father hath loved it, in giving Christ for it! How Jesus Christ loved it, in coming to die! How Satan knows the worth of it, else he would never seek, as he doth, to destroy it; alluding to Gen. xiv. 21. Consider the wants of the soul, blind, naked;—its dangers, likely to be lost; its capacity, capable of heaven. Beware, then, of those things that hurt and wound the soul, Proverbs viii. 36. Ply those things that will make for its good, Prov. xi. 27. means of grace, opportunities. Be acquainted with it; discourse much with thy soul; 'Soul, whither art thou and I going?'—Seek to advance it; put it to a good service. Seek to adorn it; get on the best robe, righteousness, grace, Prov. xix. 8. Seek to enrich it; other riches are not soul-riches, Luke xii. Seek to save it, Phil. ii. 12, 13. Provide for it; wife, children, the body, can say, 'Here is for me;' but the poor soul hath nothing. It is the first thing thought of in conversion, Acts xvi. 30. P. Henry. Orig. MS.



when he will be content to see you perish, and will join with glorified saints in applauding the sentence. *Hallelujah; just and righteous are thy judgments!* Revelations xix. 12. The dresser of the vineyard, that prayed so hard for another year's reprieve, and promised to take so much pains with the barren fig-tree, resolves, if he succeeds not, to say not another word in its favour. *If it bear fruit, well;* Luke xiii. 9. *but, if not, then, after that, thou shalt cut it down;* so shall its doom be, the dresser himself hath decided it. When the day of patience is over, the *wrath of the Lamb* will break forth, without remedy, against his enemies, who would not have him to *reign over them*. I speak this, if it may be, at last, to alarm and awaken some sleeping souls, and to revive what you have heard from him, that it may not be brought in evidence against you at the great day; and, if the death of your minister may but awaken some impressions upon you, so as to prevail with you to leave your sins, it will be, to such, a happy providence; and may Samson's story be again verified, that he slew more of the enemies of the Lord at his death than in his life.

2. There are those, and, indeed, all of us, that, being dead, he *yet speaketh to*. Your minister is, indeed, fallen, but the *word of the Lord endureth for ever*: even that word, which, by the gospel, is preached unto you, 1 Peter i. 25. Nay, not only notwithstanding his death, but by his death, he speaketh; he hath but exchanged this pulpit for another; the grave is now his pulpit; and methinks, I still hear him speak to us that are of his family and relations, —to you, that are of his congregation.—*Being dead, he yet speaketh*. These are words of truth. Let us *rightly divide them* among ourselves, and each of us take a portion.

He, being dead, yet speaks to us that are his relations, and are, of all others, most nearly concerned in the stroke. Something he saith to us to comfort us under our present sorrow;—*Weep not for me!* Our loss is his great and everlasting gain. I shall especially observe what he saith to us by way of *direction* and *exhortation*. We are all here, by the providence of God, before the Lord this day,—all his children, and their yoke-fellows,—ten of us. We have observed, that, since we have been severally disposed of in the world into families of our own, we were never altogether here till yesterday; and a sad meeting it was; but, by this sadness, the heart will be made better, if we can but hear what our dear father, being dead, yet *speaketh to us*. And, therefore, because the word of the day sounds

\* When I hear repeated prayers on my poor daughter's account, [near her confinement,] I cannot but think of what my dear father once wrote to me when I was in her circumstances;—We are daily mindful of you, so that sometimes we are ready to fear our heavenly Father should be displeased, as if we doubted his audience and acceptance,—as we should, if so frequently minded of the same business;—but, we well know, his ways and thoughts

best in its day, and, perhaps, we may be never all together again, (for death seldom strikes single in a family,) give me leave to preach a little to myself, and my dear relations, in your hearing, that if, at any time, we, or any of us, walk unworthy of the relation we stand in to such a father, this place may be a witness *against us*, that it was not for want of knowing our duty. While he was yet with us, he was often speaking for us at the throne of grace, *making mention of us*, and others, *always in his prayers*. And this is now not the least part of our grief,—that we shall have such an intercessor to pray for us no more. Yea, Lord, help us to pray so much the more, and so much the better, for ourselves! But, in reference to this part of our loss, I am comforted, not only with this thought,—that our Lord Jesus Christ *ever liveth to make intercession for us*, and he is *the same yesterday, to-day, and for ever*,—but with this thought also, that the prayers of our dear father, who is gone, are upon the file, in heaven, and, through the mediation of the great Redeemer, will receive an answer of peace. When the *prayers of David, the son of Jesse, were ended*, yet he and his views were remembered, and his seed had the benefit of them, Psalm cxxxii. 1, 2. *The vision*, in answer to prayer, *is for an appointed time*, and at *the end it shall speak, and not lie*. Though we cannot say, now he is gone to heaven, he there prays for us.—No; Abraham is ignorant of us, and Israel acknowledgeth us not, yet we have reason to think, the many prayers of faith he put up for us while he was in the world of prayer, may be heard for us now he is gone, and we and ours may fare the better for them long after; and shall do so, if we do not, by our unworthy walking, forfeit our interest in them. And shall the children of so many prayers miscarry? While he was yet with us, he did also speak to us, both by word and writing, as a faithful monitor, comforter, and instructor; but, we shall, in that way, hear from him no more. However, there are three things which he, being dead, yet speaketh to us:

(1.) He speaks to us to be followers of him in the way of holiness, because we *must* follow him to the grave, and that we *may* follow him to heaven. It is of great use to us, both for our direction and encouragement in our Christian course, to set before us the good example of the saints; for, blessed be God, as there is an old way, which wicked men have trodden, Job xxii. 15. so there is an old way, which godly men have trodden, Jeremiah vi. 16. But the nearer these examples are to us, the greater influence they should have upon us. If a *vain con-*

are as far above ours as the heaven is high above the earth. Mrs. Savage. Diary, Orig. MS.

\* "Children of many prayers, which are all upon *the file in Heaven*." Mr. Case's Funeral Sermon for Mrs. Scott, p. 68. duod. 1659. And see Oliver Heywood's Closet Prayer, p. 29. duod. 1671.

Dr. Owen, noticing Genesis iii. 15. says;—"This promise hung

versation can, by this, recommend itself to some, as being *received by tradition*, 1 Peter i. 18.—compare Jeremiah xlv. 17.—Should not a holy and heavenly conversation, transmitted to us, be, with resolution, held fast by us? Let the life of such a father, especially, seeing the *end of his conversation*, recommend religion, in the power of it, to us, and engage us in the steady practice of it. We, who had the happiness of free and frequent converse with him, could not but see a great deal that was excellent and exemplary, and which our own consciences subscribed to the goodness of. Let us, then, set ourselves, in the strength of divine grace, to transcribe it in our hearts and lives. Sure, never any one that professed religion did more recommend it to others, as lovely and amiable, than he did. We saw in him, not only the power of holiness, but the *beauty of it*. I have thought it the unhappiness of some that, otherwise, I had reason to think were good in the main, that, by the moroseness or melancholy of their temper and converse, have greatly hindered the success of the good instruction they have given to their children; and have, thereby, rendered religion a dull, melancholy thing, and thus has religion been wounded in the house of her friends. But it was the felicity of our education, that we had a father, whose spirit and converse recommended a life of serious godliness to us, as the most sweet and easy, the most cheerful and charming, life that could be; which demonstrated to us that *wisdom's ways are ways of pleasantness, and all her paths paths of peace*. Let us not, then, be slothful, but the willing, constant followers of him, who is now, *through faith and patience, inheriting the promises*. Let us tread in the steps of his humility and meekness; his love and charity; his zeal and fervency in the best things; his self-denial and contempt of the world; his usefulness and beneficence to all; that those who see us may say,—Surely, these are the children of such a father." Let us be mild and gentle in all our carriage; moderate in the use of all our enjoyments. Let us love the Scripture; *continue instant in prayer*; and maintain an even, quiet composedness of spirit under the varieties of providence; for, in all these things, we know very

longest *on the file* before its accomplishment." Exposition of the Epistle to the Hebrews, vol. v. p. 52. oct. ed.

"A man truly humble is apprehensive of God's greatness, and his own vileness, when he appears before him, Gen. xviii. 27; Ezra ix. 6. He highly prizeth God's favour;—mercy is sweet unto him. He is easily brought to acknowledgment and remorse for sin. A humble heart is tender and melting, as Josiah, 2 Chron. xxxiv. 27. He will worship God according to his own prescription, and dares not worship him after his own fancy, Col ii. 18, 23. He is much given to prayer, Pa. ix. 12; x. 17. He is often singing God's praises, 2. Sam. vii. 18. 1 Chron. xxix. 14. He desires God's glory, though with his own shame and disgrace, 2 Sam. vi. 22. John iii. 29, 30. It is not a nick-name, or a by-word, that will make him leave off his profession. He will ever rejoice in the good of others. It is nothing but pride which makes men envious, Pa. xxxiv. 2. cxix. 74. He will do all things

well, he set us an excellent copy. Let us, then, be followers of him so far as he was of Christ. It was the matter, both of his rejoicing and thanksgiving, that he saw his children walking in the truth; and it was his prayer, that they might continue so to do, and that none of his might be found at the left hand of Christ at the great day. Let us, then, as ever we hope to meet him with joy in the other world, follow him with diligence now.' Having begun *in the spirit, let us not end in the flesh*; having *laid our hand to the plough, let us not look back*, lest our latter end be worse than our beginning.

(2.) Being dead, he speaks to us, to be loving and helpful one to another. His common and undistinguished love to us all, was such that it could never be said which of us he loved best; and, it speaks to us, now he is gone, to *love one another with a pure heart fervently*. We know very well that our unity was the joy of his heart, while living; and many a time he hath, with us, blessed God for it. Let it, therefore, be the credit and honour of his family now he is gone. I find it is, I may call it, his dying prayer for us, his children, not only that we may be built up in holiness and comfort, but that we may be continued in brotherly love, and be a bundle of arrows, which cannot be broken. Now we have lost him, who was wont to pray for us, and be a common helper to us, let us pray so much the more, one for another, and be so much the more helpful one to another, especially in the things that pertain to the kingdom of heaven; and let all our bands of unity be strengthened and confirmed; and let it be our constant endeavour, each of us in our place, to be mutually serviceable to each other's comfort and welfare, and jointly serviceable to the glory of God, and to the comfort of our dear surviving parent; that the Lord of peace himself may command his blessing upon us, and our families, *even life for evermore*.

(3.) Being dead, he speaks to us,—to make death and the grave, heaven and glory, familiar to us; and, in other things, to converse much with them. This place used to be our father's house, but now the place that knew him knows him no more. The grave, the place appointed for all the living, is our father's

without murmuring and reasoning, Phil. ii. 2, 3." Rev. Arthur Hildersam. Orig. MS. *Penes me*.

The reader will have no difficulty in applying the preceding sketch to Mr. Henry.

\* 1731, Feb. 23. Read 1 Thess. ii. I could not but apply some passages to my dear and honoured father, verse 9, &c. I remember his labour and travel. I can witness how holily, justly, and unblamably, he behaved himself among us, charging us to *walk worthy of God, &c.* When he was forced from us to prison, as all the nonconformist ministers in that country were, at Monmouth's rebellion, his parting exhortation was that of the apostle;—*Work out your own salvation*. Mrs. Savage. Diary, Orig. MS. See *ante*, p. 66.

† If hope be right, it doth not work by pride, but by humility; not by idleness, but diligence; not by loose and careless, but by close and circumspect, walking. P. Henry. From Matthew Henry's MS.

house. Let us, therefore, visit that house often in our meditations: take a walk, now and then, *into the valley of the shadow of death*. We could never say of this house, when at any time we left it, we were sure of coming to it again, but we may be certain that, sooner or later, we must go to the grave. Let us, therefore, be always ready. The nearer death approaches us, the louder are its calls to us to prepare for our change. It would help to *apply our hearts unto wisdom*, thus, to *number our days*; for if there were more of death in our thoughts, there would be more of life and liveliness in all our actions.\* He who is removed from us, was one that was very industrious to familiarize death to himself; he frequently thought, spoke, and wrote of it, not, as many who are thus all their lives subject to bondage, with a certain fearful, but with a certain cheerful, looking for that change. Let us, in like manner, converse with it; it will come never the sooner, but it will be much the more easy, and welcome, and less formidable to us, when it doth come. Every one in *his own order*, that is, in the order appointed by him in whose hand our souls are.<sup>a</sup> We must shortly be gathered to our fathers, and have no reason to count upon an exemption from it. Since, as Elijah pleaded, when he so passionately desired to die, *we are not better than our fathers*, 1 Kings xix. 4. We see a generation rising up to stand in our room, as we do in the room of those that are gone before us. But it is only the body, that poor, despised, broken vessel, that is laid in the grave, the immortal soul is translated to the heavenly regions; with heaven, therefore, we should converse familiarly, and dwell more in our thoughts among those mansions of light, where not only our heavenly Father is, but, which should be some inducement to us; he also that was the father of our flesh. Many a time we have, with much delight and satisfaction, visited here at this house, and now we can visit him here no more. If we have but boldness to enter into the holiest, by the blood of Jesus, we may visit him there, converse with that glory which he is in possession of. Let our conversation, therefore, be in heaven, not only where Christ is, but where so many of our dear relations are, with whom we have taken sweet counsel. Now there is one loadstone more in heaven to draw our hearts thitherwards. Methinks, he being dead, yet speaks to us in those words that came from

\* The consideration of shortness of life, may be matter of consolation and comfort unto such as believe. What knowest thou, but that there is but a step between thee and heaven? Thou art here this yere; thou mayest be in heaven before the next. Thou art here this month, thou mayest be with Christ before the next. Yea, thou art here to-day; thou mayest be in bliss before to-morrow. Oh, this happy estate! How would men admire the happiness of such a beggar as were in possibility every hour to be advanced to a kingdom! The Monument, or Tomb-stone; a Sermon at the Funerall of Mrs. Elizabeth Juxon, by Stephen Denison, duod. 1630. pp. 22, 23.

heaven to John, Revelations iv. 1. *Come up hither*, —up hither in your thoughts and meditations; up with your hearts,<sup>7</sup> and live by faith in those serene, quiet regions above; and, blessed, blessed be God, *in our father's house are many mansions*; the place is not too strait for us; we need not scatter there as we do on earth; there is room enough for him who is gone, and all his family, him and his seed, and his seed's seed. God grant that a promise being left us of entering into his rest, none of us may seem to come short. To conclude this head;—being dead, methinks, he yet speaks to us in the language of Solomon, Proverbs xxvii. 10.—*Thine own friend, and thy father's friend, forsake not*. The God with whom we have to do, is our Friend, and was our father's Friend, Psalm xxii. 4. The God in whom our father trusted. He found him faithful, and, from his own experience, recommended him to us as a good Master,—*the God that fed him all his life long*. Let us, therefore, *avouch the Lord this day to be our God, and to walk in his laws, and to keep his statutes*, and never be prevailed with to leave him, or to turn from following him. If God loves the children for the father's sake, as he is said to do, Romans xi. 28. sure the children should love God, and serve him, for the father's sake. Our father's relation to God, we may plead with him in prayer, as 2 Chronicles xxvi. 6. and, therefore, plead it with ourselves, as a strong inducement to duty and obedience. If we are born in God's house, and are the seed of his servants, truly we should be his servants; if he be our father's God, we must exalt him. He, being dead, thus speaketh to his children, *Thine own God, and thy father's God, forsake not and forget not*.

2. He, being dead, yet speaks to you of this congregation. Long, and often, he hath been speaking to you in the *name of the Lord*; and an account must be shortly given for all that he hath spoken to you, or rather God by him. Above thirty years he hath been among you. Part of which time was, indeed, a *cloudy and dark day*, when such a man as he was *hid*; and yet, some of you know that even then his labours were little the less. When he durst not do what he would, he did what he could. But, blessed be God, the evening of his day was more clear and bright. His having been thirty years with you, brings to my mind a few lines which he penned on the death of a worthy minister, who had been the same number of years with his people, (Mr. Nevet, Oswestry.)<sup>a</sup>

<sup>a</sup> So,—all the events and occurrences of every day of our life are ordered by God,—are at his dispose, Ps. xxxi. 15. This is a great truth. It was an expression oft used by my dear father;—We know in whose hands our times are. This should quiet us as to afflicting providences. Mrs. Savage. Diary. Orig. MS.

<sup>7</sup> In the ancient church, when the people began to bring their offering unto the altar, the priest was to say—*Αγε τας καρδιαι*,—Lift up your hearts. Mede's Works, p. 293. *ut supra*.

<sup>a</sup> See ante, p. 144.

The owner thought it much three years to come  
 To a barren tree, which hastened its sad doom.  
 What then may they expect, who ten times three  
 Had such a dresser, if they barren be?  
 A faithful, self-denying shepherd, who  
 Sought not the fleece, but flock; not yours, but you.

Thus, while he lived, he spoke to you; but, *being dead, he yet speaketh*: for, though he hath finished his testimony on earth, yet his testimony is not finished, but remains *speaking still*. When Elijah was translated, it should seem he left a *writing behind him* for a *remaining testimony*, so some understand it, 2 Chronicles xxi. 12. Five things there be which, being dead, he yet speaks to you. I shall mention them briefly, and so conclude.

1. He, being dead, yet speaks to you,—to *repent* of your sins. Especially, the sin of your *unfruitfulness* under the means of grace. It was sin that was the procuring cause of this calamity; it is that which now corrects you and reproves you; that is it which hath quenched your coal, and put out your light. If conscience be any wise awakened under this sad providence, you cannot but say,—*We are verily guilty*. Your unprofitableness and unfruitfulness, your barrenness, your barrenness; your *leanness*, your *leanness*,—though you have been fed in the fat pastures of the ordinances,—was the sin that provoked God to remove your minister from you. Turn your tears, therefore, into the right channel, and weep not for him, but for yourselves, and for your sins. Now is a time to reflect on your management and improvement of the means of grace you have had, and to be by that humbled before the Lord for your carelessness and neglect. Now you ought to remember against yourselves your vanity and hypocrisy, and how often you have come before the Lord as his people came, and sat before him as his people, and heard his words, but your hearts in the meantime have *gone after your covetousness*. He hath been to you as a *lovely song* of one that hath a *pleasant voice*, and can *play well on an instrument*, and, therefore, you have heard his words: but, have you done them? See Ezekiel xxxiii. 31, 32. and compare the next words, 33. When this cometh to pass, such a providence as you are now under, then shall you *know that a prophet hath been among you*: so easy is it to us to see the worth of mercies when we feel the want of them. Let this conviction take hold on your consciences now, and endeavour, henceforth, by the grace of God, to be more fruitful.

2. Being dead, he yet speaks to you,—to adorn your holy profession by a suitable conversation. I have been told he preached his farewell sermon at Worthenbury, upon that text, Philippians i. 27.—

a There is no real deliverance from death, but to be carried well through it. Dear father's frequent prayer was,—That God

*Only let your conversation be as becometh the gospel of Christ.* Will you take that scripture as his farewell to you, which, *being dead, he yet speaketh*? I doubt not but you have all a respect for his name and memory, and could not contentedly hear him reproached and evil spoken of. Then do not you reproach him by doing any thing that may give occasion to the enemies of the Lord to blaspheme the *name of Christ*, and his doctrine. If any of you leave your first love, and return, with the dog, to his vomit; if you do any ill thing at any time against the sacred laws of justice and sobriety, will it not be said, "This was one of Mr. Henry's disciples?"—And thus the just reproaches you bring upon yourselves, will unjustly fall upon him. Let the regard you have for his name be a bridle of restraint upon you. Many eyes are upon you, that watch for your halting; therefore, *see that ye walk circumspectly*.

3. Being dead, he yet speaks to you,—to hold fast the profession of your faith without wavering. Remember what you have received and heard, and hold fast. Let it never be said concerning you of this congregation, that your faith and religion were pinned upon your minister's sleeve, and that when he died, that died with him. God forbid; for we are built upon Christ, *the chief corner stone*. Ministers are the builders of the church, but not the foundation of it. Let me, therefore, exhort you all, in the words of Barnabas, that *with purpose of heart, you would cleave to the Lord*, Acts xi. 23. The shepherd is smitten, but it is only the *under-shepherd* of the sheep; the Great Shepherd is still the same, and will be with you while you are with him: to him, therefore, you must resolutely adhere, with a firm and unshaken constancy. I believe that God, who hath the residue of the Spirit, hath also such mercy in store for the congregation, that he will not leave it altogether destitute. When God hath work to do, he will never want instruments to accomplish his designs. Be not you wanting to yourselves, and the power and grace of God will not be wanting to you. Nor will the promise of the faithful witness fail,—*Lo, I am with you always, even unto the end of the world*.

4. Being dead, he yet speaks to you,—to prepare for death,<sup>a</sup> for sudden death. This is spoken plain enough if we do but consider the circumstances of his removal. For a man to be well and dead in fifteen or sixteen hours, may we not easily infer from hence, how much we are concerned to be always ready, that when our Master comes, we may choerfully, upon the first intimation, *go forth to meet him*. We may, any of us, die as suddenly as he did, but are we prepared as he was? To him who was dying daily, it was but a short cut over a stormy sea; but if we continue unready, such a sudden death will to us have another aspect. It

would go with us down to death, and up to glory. Mrs. Savage. Diary. Orig. MS.

will be like the arrest of a traitor; a hurry out of the world, like the surprise of that wretched worldling,—*Thou fool, this night shall thy soul be required of thee.* Let it, therefore, be our daily care, as we observed it was his frequent prayer, to be ready for that which will come certainly, and may come suddenly.<sup>b</sup>

Lastly. He being dead, yet speaks,—comfort and encouragement to those of you who belong to Christ, and are faithful to him. Is there any honey in the carcass of a lion? Any sweetness to be extracted out of so sad a providence? Yes, there is. If Christ's leaving his disciples was (though then sorrow filled their hearts) matter of rejoicing to them, John xiv. 28. why may not the removal of a faithful minister furnish us with some comfortable thoughts? He is gone before, as it were, to show you the way. His inheriting the promises is an engagement to those who (though they stay behind yet) have made those promises their *heritage for ever*. You that were his joy in this world, shall be his crown in the other. You know in his monthly lecture in this place, he was preaching over the four last things, viz. death, judgment, hell, and heaven: the three first of which he had spoken very largely and excellently to; and, in the course of his ministry, he was next to have preached concerning heaven;<sup>c</sup> and, it is likely, if God had continued him a while longer among you, you might have heard many good words and comfortable words from him on that subject. But, as if the great God should say,—“Come, my dear ser-

vant, you are not enough acquainted with that glory, you know but in part, and prophesy but in part; come up and see what it is; and leave your congregation to conclude what it is by the removal of one thither that was such a jewel in this lower world.” —We may make some faint guesses at heaven's glory, when we consider that it is both the perfection and recompence of the holiness of the saints. That is certainly a blessed and glorious place, that is the receptacle of all those who were the blessings and glories of this earth. *Being dead, he yet speaketh to you*; that he is gone before, and is arrived, at last, into a safe and quiet harbour, and you shall not be long at sea. Though now we have parted with him in a melancholy shower of tears, yet, blessed be God, *we sorrow not as those who have no hope*: for we have *good hope through grace*, of meeting him again, and being for ever with him, and with all the saints,—and, which is best of all, *with the Lord*. Those who live up to these hopes in close walking, may live upon these hopes in comfortable walking. They who now *sow in tears* shall shortly *reap in joy*; and those who, by *patient continuance in well-doing, seek for glory, honour, and immortality*, shall shortly return, as other the ransomed of the Lord, to the heavenly Sion, with *songs of praise and triumph*; and *everlasting joy* shall fill their hearts and crown their heads: they shall *obtain joy and gladness, and sorrow and sighing shall flee away*. With which words let all who mourn in Zion comfort themselves, and one another.<sup>d</sup>

<sup>b</sup> See the *Fading of the Flesh*, &c. by the Rev. George Swinock, pp. 34, 36. 4to. 1662.

<sup>c</sup> See a like record in the *Life and Death of the Rev. R. Bolton*, p. 30. *supra*.

<sup>d</sup> From an authentic MS. in the possession of the Rev. T. Stedman. On comparing it with Mrs. Savage's MS. copy it appears to have had the benefit of the author's emendations; and it should seem, from their nature, for the press.